

REASONS
FOR *Cowley / 57*
LIBERTY OF CONSCIENCE, *K*
Respecting the
PAYMENT of TYTHES,
Or complying with other
P E C U N I A R Y L A W S,
Enacted by the
LEGISLATURE.



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R E A S O N S

F O R

Liberty of Conscience, &c.

The three principal Reasons why Quakers do not pay Tythes, stated and answered.

1st. **T**HE Injunction communicated by Christ to his Apostles,

“ Freely ye have receiv’d, freely give.”

Answer. This was a Direction to the Preachers of the Gospel, and not to the Hearers, and cannot with any Degree of Propriety be understood, that he meant to have them stir up the People of the several Cities and Towns, where they preached the Gospel, to refuse to pay Taxes towards the Support of the Priests, or Ministers, allowed and maintained in such Places: And if not in

such Places, and in that Age, why then now in *England*, or elsewhere?

2d. Tythes are alledged to be a Part of the ceremonial Law of *Moses*, and therefore abolish'd by the coming of Christ.

Answer. This Allegation appears, on Examination of the Holy Scriptures, of Truth, to be an absolute Mistake, since Tythes are recorded in the 14th Chapter of *Genesis*, to have been given by the highly favour'd Patriarch *Abraham*, even of all he had, to *Melchisadeck*, King of *Salem*, and Priest of the most high God: And this, by Scripture Chronology, appears to have been about Four Hundred Years before *Moses* was born, and before even the Ten Commandments were administered. It is also recorded, 28th Chap. *Genesis*, that *Jacob* made a Vow to give Tythes of all that should be given him; and therefore, although confirm'd by *Moses*, and continuing in Force under the legal Dispensation, was not any Part of the ceremonial Laws instituted by *Moses*, and defined by the Apostle *Paul*, *Heb. ix. 10*, therefore not so abolished by the coming of Christ, any more than the Ten Commandments, which latter were and are of perpetual Obligation.

3d. The

3d. The Sufferings of our ancient Friends is also alledged as a Reason why we should adopt, or not trample on their Testimony in this Respect.

Answer. The Professors of the Protestant Religion (since established by Law) at the Time of the Reformation taking Place, and long after, suffered Abundance more Persecution, and Martyrdom, for Conscience Sake, than the Quakers have ever suffered: But do we therefore admit such much heavier Sufferings as a Proof of the Truth of their System of Religion? Certainly not. If therefore not in their Case, why in ours? It is an unsafe Foundation to build upon, and every conscientious Christian ought, in regard of his own present and future well-being, to have a much better to depend on, or else must his Faith stand on a very precarious Footing.

Ergo. So would it be for the true and lasting Interest of our Society, that the important Minute of 1706, on the Subject of Tythes, should be solemnly reconsidered, and it ought not, in Point of the first Principle of Justice, to remain as it is, giving Power to each monthly Meeting to disown, or give Judgment against any of their Members who pay, although they should appear to be conscientious therein; but especially is it now in this Age unjust, and tending strongly to deprive many of, and who
by

by Birth and Education have a Right to the Comforts and Privileges of Society, and who think it their Duty to comply with the Pecuniary Laws established by the Legislature. That Minute, as it now stands, does also too much impower each monthly Meeting to make use thereof *in terrorem*, to induce a pretended dissembling Testimony from their Members, in order to avoid being dealt with, or to avoid the apparent Danger of being disown'd ; so are the Members in general become liable to the woful Alternative of either being disown'd for paying, or thrown into Goal for refusing to pay, when the Demand exceeds a certain Sum limited by Act of Parliament. A dreadful Alternative ! that ought not to subsist ; being in Respect of those who have been born and educated in the Society, inconsistent with that Liberty of Conscience which is the natural Right of every Man, and also contrary to the Principles of Justice, Mercy, or Humanity, and moreover absolutely irreconcilable to the grand golden Rule, so wisely and divinely established by Christ, of *doing as ye would be done by*, or of shewing that tender Regard to Conscience, in those who think it their Duty to pay, as ye would like to have shewn towards you, if it was your own Case. And further, since it is universally agreed, Sincerity is a certain universal Duty ; and, on the contrary, Hypocrisy is a certain Vice, strongly tending to exclude from the Kingdom of Heaven, as frequently
 recorded

recorded in the holy Scriptures of Truth, it is therefore the Duty of every Minister and Elder to promote Sincerity, and discourage Imitation, Diffimulation and Hypocrisy.

Candid Reader, Let these Matters be duly considered, and do thy Part towards a necessary Reformation.

Other Reasons why T. C. thinks it a Duty to pay, and that it would be wise in the Society to allow a Liberty of Conscience in respect of obeying Pecuniary Laws.

1st. The Society commenced about the Middle of last Century, but the Minute of 1706 appearing intended to force a Testimony against paying Tythes, did, for the first time, establish that Test as the Condition of Unity, so far as to make those who pay, liable to Judgment, going forth against them.

2d. Before that Period the Society flourished and encreased at a great Rate, but since has constantly dwindled, and how should it be otherwise? Who would join the Society, knowing themselves liable to be buffeted about, and turned ~~out~~ again, for doing their Duty in regard of pecuniary Laws established by the supreme legislative Power in Externals.

3d. The

3d. The Discipline, when applied to conscientious Dissent, is arbitrary, and in its Nature cannot convince the Understanding, although it may, through slavish Fear, make Hypocrites, as it is more than probable it too often has done.

4. It is every one's Duty to be sincere, and as the Testimony against Tythes does not appear (by any Precept in Scripture) to be any Part of the Christian Religion, it was like many would dissent, as has been the Case ever since.

5th. The Minute of 1706 appears to be an unjustifiable Combination against the *Laws*, as also against *Liberty of Conscience*, and as such, together with the consequent relative Queries, and the unkind Discipline thereto annexed, may be (not unfitly) called an Inquisition, which has in it the Nature of Persecution, and is injurious to, and tending to wound and discourage that one thing needful, the Incense of *Sincerity*, which is ever acceptable to the Almighty, however it may be to mistaken Friends.

6th. It is contrary to several Recommendations and Advices in the Holy Scriptures of Truth, concerning our Duty to Government, &c. as plainly appears *James* iii. v. 17. *Rom.* xiii. v. 1 to 8. *1 Pet.* ii. v. 13 to 18. *Titus* iii. v. 1, 2, which the Reader is requested to peruse.

7th. Liberty

7. Liberty of Conscience, respecting this Testimony, or other, not expressly enjoin'd, or forbid in Holy Scripture, is the natural Right of every Man, and agreeable to Scripture and Reason, and ought in Point of Justice to be allowed, especially to such who are of the Society by Birth and Education, and as such never belonged to any other.

8. No Plea, but real Conscience towards God, is sufficient to supercede the Laws of the Land, which last ought to have the Preference to any Society Rules, where Conscience is not concerned.

9. Dissenters of other Denominations have as much Right to refuse to pay Tythes, as have those of our Society; and although they may think it unreasonable to pay, yet it appears they do not think it justifiable to set up their own private Judgments against the Acts of the Legislature, so far as to refuse to obey.

10. Tythes are not, properly, Sufferings among us, further than any Friend's Loss may exceed the legal Demand.

11. We ought to be thankful to Government, for being allowed Liberty of Conscience, and should allow the same to our Members, from a plain Parity of Reason.

12. The Sovereign Legislative Power of every well civiliz'd Country in the World, where there is a legal Establishment, exercise the Right to tax the Property of the Subject, for such Purposes as they judge for the Public Good, or what they esteem such, and no Right of private Dissent allowed to over-rule in Opposition.

13. The Minister's, or Parson's Tax in *London* (made by Act of Parliament in 1671) in Lieu of Tythes, is laid on the Houses in such manner, that if omitted to be paid by any Inhabitant, his Successor must pay all Ar-rears, so is it local and not personal, so ought the Friends of *London* in particular to be exempt from the Discipline, and should not be required to do Injustice, by leaving a Debt for their Successor to pay.

14. Our Discipline, in respect of Money legally demanded, has a Tendency, as far as Influence reaches, to overthrow legal Government, both in Church and State ; since Government cannot be upheld without pecuniary Support, and how far a Religion, allow'd and establish'd by Law (with the Benefit of Liberty of Conscience to Dissenters) is adapted to the Peace, Well-being, and Security of the Nation in general, is a Matter of very high Concern ; but, upon the Whole, it appears to my

my Judgment, to be justifiable in Respect of sound Reason and true Policy.

15. Is not every one who refuseth to pay Tythes, (liable if to a certain Amount) to be thrown into, and be kept in Goal, to the Ruin of himself and Family? Therefore should it not in respect of Justice and Mercy, be required of any Member to bear the Testimony, unless he really, truly and conscientiously thinks it his Duty, as being required of him by the Laws of God, and the Scriptures of Truth, and is it not the Duty of every *Father of Children* in the Society, to endeavour to procure an Alteration in the Discipline respecting this Matter, least through a slavish Fear of offending against the Minutes of the Society, and not through the Fear of God, any of their Offspring should find themselves under the woful Alternative of either being obliged to play the Hypocrite in an insincere Testimony, and thereby become liable to be so ruin'd; or else by paying become liable to be turn'd out of the Society.

16. We owe much to the Protection of Government, and unless any one can honestly plead a Matter of Conscience towards God to refuse, it appears a Duty founded on both Scripture and Reason, to obey the Laws of the Legislature in pecuniary Matters.

17. The private Discipline of the Society, as well as the Public, should be very much confin'd to Immorality, and great Tenderness should be exercised in avoiding its Use against the universal Duty of Sincerity, in such who appear to differ conscientiously in respect of Money lawfully assessed, and lawfully demanded.

18. The Misunderstanding the important Text of recommending to be of one Mind, should be cautiously avoided by all, the Import thereof being not one Opinion, but one Disposition of Mind, in fearing God and loving one another.

19. Tythes are not properly made personal, but local, being laid on the real Estate, occupied by the Tenant, and he who enters thereon voluntarily, makes himself liable by Law, so it may be said unjust to voluntarily enter upon an Estate, whether House or Land, and after refuse to comply with the Condition before annexed thereto by the Legislature.

20. Tythes, recorded in the 7th Chapter of *Paul* to the *Hebrews*, as then received by the *Levites*, who, he says also paid Tythes in *Abram* (being, as he might say) in the Loins of *Abram* when he met *Melchisedeck*; and the Apostle *Paul*, in the same Chapter says, Christ was made an High Priest for ever, after the Order

Order of this *Melchisedeck*, who so received Tythes; so this is no Abrogation of Tythes under the Gospel (when *Paul* wrote, being about thirty Years after Christ's Affention) but rather a Confirmation thereof.

21. The Testimony in Question can only now be, as it was during the Increase of our Society, before the Minute of 1706 was form'd, at best but a particular Duty relative to such of whom it is by Faith, or the Gift of God, required, as is *preaching the Gospel*, and as it has been a woful Error in Judgment, to mistake the former for a general Duty, so would it be also in respect of the latter.

22. Our Ministers in general, seem to be conscious to themselves of the Testimony in Question not being an universal Duty, by their never recommending or enforcing it in their Sermons in publick Meetings of Worship. *

23. What Good to Mankind has this pecuniary Testimony produced? Is there a Parson of the established Church the less for it in the whole Nation? Or does Man, Woman, or Child receive any Benefit in Consequence, other than such few who are truly conscientious therein, may have a Satisfaction to themselves in bearing it honestly; but does not impart that beneficial Influence to Mankind, as does the universal Duties of doing Justice, loving

loving Mercy, walking humbly, being sober, chaste, sincere and charitable, not only in Respect of the Poor, but also in respect of our Sentiments one of another, whether these last do, or do not abound, are of momentous Concern to the Honour and Welfare of the Whole, and of every one, which cannot with Propriety be said of the Testimony in Question.

24. It appears, on Examination of *R. Barclay's* Apology, that the Testimony in Question (since made the Condition of Unity) was not at the Time of his Writing, any Part of the true Christian Divinity, not being set forth in any of his fifteen Propositions, *as a Rule of Faith*; so it may be called an Innovation, so far as regards the Condition of Membership.

25. The Reason urg'd by some zealous Friends against the Payment in Question, by such who otherwise might find Freedom, as tending to prevent further Relief being obtain'd from Government, ought no longer to be mentioned, since after more than One Hundred Years Probation, there now appears not the least Probability of any such Relief being ever obtain'd; and if it was otherwise, it is dishonourable, and contrary to the Golden Rule, to require any one to act against the Dictates of his own Conscience, in order to contribute to the reviving their further Endeavours,

deavours, but which, for evident Reason, would, if again attempted, prove ineffectual.

26. The Caution given by the Apostle *Paul* against offending a weak Brother, was relative to eating Meat, which he in the same Chapter infers, might be either taken or omitted, with Indifference, by such as have Knowledge, and cannot with Propriety be so exercised as to ~~mitigate~~ *Militate* against the universal Duty of *Sincerity*, so wisely and so frequently enforced by the same Author, and others in their sacred Writings.

27. Many Friends having alledged in Excuse, that the Minute in Question of 1706, hath never been put in Practice, so far as relates to cutting off or giving Judgment against Members, ought not now to be pleaded as a Reason for continuing that unreasonable ambiguous Minute in the present Form, but rather should the constant Disuse thereof, respecting ultimate Judgment, be rationally considered, as a tacit Proof of every Monthly Meeting in the Nation, being sincerely, though secretly *of the Mind*, that to make use of, or enforce it, would be wrong: If, therefore, it would be wrong to put it in Practice, it could not be right to make it, especially when it is considered, how strong *Tendency*, its being hung over the Heads of timorous Friends *bas* to produce *Imitation*, *Diffimulation*, and *Hypocrisy*,

pocrisy, which are as different from the true unfeigned Religion, as is Light from Darkness,

28. Therefore, and for all these Reasons, will a Liberty of Conscience, in Money Matters, be for the Honour and Prosperity of the Society, and is the sole End and Design of this Performance, not desiring to make Profelites to pay without a clear Evidence of Duty, but that every one who thinks it a Duty to bear the Testimony, may suffer with Patience and Resignation, as becomes all who suffer for Conscience sake, and that such who do not think it a Duty to bear the Testimony, may pay honourably, as becomes dutiful Subjects.

N. B. As a Bar to any Charge of Tautology, or my being expected to answer on this Head, let it be remembered, I write not to shew literary Abilities, but simply from a Motive to promote the noble and beneficent Principle of *Truth*, which suffers not from a necessary Repetition.

P. S. To propagate Errors, after any one is convinced of his former Opinions being erroneous, is not consistent with the Candor of an honest Mind.

These are from one, who with great Sincerity, is a hearty Well-wisher to the Promotion of Truth, and to the Honour and Prosperity of our Society.

Thomas Crowley.

Quotations inserted in *Isaac Pennington's Works*.
Volume 2d. Page 571.

“ The great Work of the Ministers of
“ Christ, is to keep the Conscience open to
“ Christ, and to preserve Men from receiving
“ any Truths as from them, further than the
“ Spirit opens, or to imitate any of their Prac-
“ tices further than the Spirit leads, guides
“ and directs them ; for Persons are exceeding
“ prone to receive things as Truths from those
“ they have an high Opinion of, and to imi-
“ tate their Practices, and so hurt their own
“ Growth, and endanger their Souls.”

Page 574, “ In the Apostles Days, Christ-
“ ians were too apt to strive after a wrong
“ Unity, and Uniformity in outward Obser-
“ vations and Practices, and to judge one ano-
“ ther unrighteously in these things ; and mark,
“ it is not the different Practice from one ano-
“ ther that breaks Unity and Peace, but the
“ judging one another because of differing
“ Practices. He that keeps not a Day may
“ unite in the same Life, in the same Spirit,
“ in the same Love with him that keeps a
“ Day ; and he who keeps a Day may unite
“ in Heart and Soul with the same Spirit and
“ Life in him who keeps not a Day ; but he
“ that judgeth the other because of either of
“ these, errs from the Spirit, from the Love,
“ from the Life, and so breaks the Bond of
C “ Unity ;

“ Unity ; and he that draws another to any
 “ Practice before the Life, in his own parti-
 “ cular lead him, doth as much as in him
 “ lies to destroy the Soul of that Person. This
 “ was the Apostles Rule, for every one to
 “ perform singly to the Lord what he did,
 “ and not for one to meddle with the Light
 “ or Conscience of another, &c. but every
 “ one to keep close to their own Measure, &c.
 “ and here is the true Unity in the Spirit, in
 “ the inward Life, and not in an outward
 “ Uniformity, that was not necessary in the
 “ Apostles Days, nor is it necessary now ; and
 “ that Eye which so doats upon it, overlooks
 “ *the one thing which is necessary.*”

Page 576. “ Oh how sweet and pleasant is
 “ it to the truly spiritual Eye, to see several
 “ Sorts of Believers ; several Sorts of Christ-
 “ ians in the School of Christ, every one
 “ learning their own Lesson, performing their
 “ own peculiar Service, and knowing, own-
 “ ing and loving one another, in their several
 “ Places, and different Performances to their
 “ Master, to whom they are to give an Ac-
 “ count, and not to quarrel with one another
 “ about their different Practices ! This is the
 “ true Ground of Love and Unity, not that
 “ such a Man walks and does just as I do,
 “ but because I feel the same Spirit of Life in
 “ him, and that he walks in his Rank, in his
 “ own Order, in his proper Way, and Place
 “ of

“ of Subjection to that ; and this is far more
 “ pleasing to me, than if he walk'd just in the
 “ Tract wherein I walk, nay (so far as I am
 “ spiritual) I cannot so much as desire that he
 “ should do so, until he be particularly led
 “ thereto by the same Spirit that led me.”

Page 578. “ The great Error of the State
 “ of the Apostacy, hath been to set up an out-
 “ ward Order and Uniformity, and to make
 “ Mens Consciences bend thereto, either by
 “ Arguments of Wisdom, or by Force ; but
 “ the Property of the true Church Govern-
 “ ment is to leave the Conscience to its full
 “ Liberty in the Lord, to preserve it single
 “ and entire for the Lord to exercise, and to
 “ seek Unity in the Light, and in the Spirit,
 “ walking sweetly and harmoniously together,
 “ in the Midst of differing Practices, accord-
 “ ing with, or not contrary to the universal
 “ moral Duties, Faith in God, in Christ, or his
 “ Holy Spirit.”

Quotations from *R. Barclay's Apology*.

Prop. 14, Sect. 2. “ The Conscience of
 “ Man is the Seat and Throne of God in him,
 “ of which God alone is the proper and in-
 “ fallible Judge, who by his Power and Spi-
 “ rit, can alone rectify the Mistakes of Con-
 “ science, and therefore hath reserved to him-

“ self the Power of punishing the Errors
“ thereof, as he seeth meet.”

Sect. 5. “ Neither is it any Piece of Reli-
“ gion, to enforce Religion, which must be
“ undertaken by Consent, and not by Vio-
“ lence, seeing that the Sacrifices themselves
“ are not required, but from a willing Mind.”
Tertull.

“ The Conscience is free from the Powers
“ of all Men.” *Calvin.*

Quotations from *William Penn*, and other
Authors.

“ They (the Quakers) distinguish between
“ imposing any Practice, that immediately re-
“ lates to Faith or Worship (which is never
“ to be done, or suffered, or submitted unto)
“ and requiring Christian Compliance with
“ those Methods that only respect Church Bu-
“ siness in its more civil Part and Concern,
“ and that regards the discreet and orderly
“ Maintenance of the Character of the Society,
“ as a sober and religious Community.”

“ An universal Toleration of Faith and
“ Worship, and the Right of private Judg-
“ ment in Things spiritual, is so amply and
“ learnedly maintained, not only by the an-
“ cient Protestant Reformers, but many mo-
“ dern

“ dern Theologists of the Church of *England*,
 “ in their Contests against the persecuting
 “ Tenets of Popery, that whosoever opposes
 “ it, declares himself Antiprottestant and Pa-
 “ pistical.”

“ He that holds his Religion by Authority
 “ of either State or Society, and not by Con-
 “ viction, has, properly speaking, no Religion
 “ at all, because his Performance thereof is not
 “ in Obedience to what God requires, but in
 “ Conformity to the Injunctions of human
 “ Power, and in that Respect may be said
 “ rather to worship the enforcing Power,
 “ whether of Law, Society, or Persons, whom
 “ he obeys, than to pay due Adoration to
 “ God, whom he so disobeyes. He therefore
 “ that goes to obstruct, or opposes such an
 “ undoubted right of Christianity, as the free
 “ Exercise of Conscience in Religion is a pro-
 “ fessed Enemy to Mankind, and a Usurper
 “ in the Kingdom of Christ; and what Church
 “ or People soever exercises a Dissent, ought
 “ to allow of the same in others.”

Sundry Quotations from the Holy Scriptures,
 on the general Duties of Mankind, *viz.*

Moses, Exodus, Chap. xx. v. 3 to 17.

“ Thou shalt have no other God before me.”
 “ Thou shalt make no graven Image to
 “ worship.”

“ Thou

“ Thou shalt *not* take my Name in vain.”

“ Thou shalt keep the Sabbath holy.”

“ Thou shalt honour thy Parents.”

“ Thou shalt *not* kill.”

“ Thou shalt *not* commit Adultery.”

“ Thou shalt *not* steal.”

“ Thou shalt *not* bear false Witness.”

“ Thou shalt *not* covet.

David, Ps. i. v. 1 and 2. “ Blessed is the
“ Man that walketh not in the Council of the
“ Ungodly, nor standeth in the Way of Sin-
“ ners, nor sitteth in the Seat of the Scornful,
“ but his Delight is in the Law of the Lord,
“ and in his Law doth he meditate Day and
“ Night.”

*Solomon, after a beautiful Variety of good Rules
for the Conduct of human Life, comes to
this ;*

Eccles. xii. v. 13, 14. “ Let us hear the
“ Conclusion of the whole Matter, Fear God
“ and keep his Commandments, for this is the
“ whole Duty of Man.”

Ditto Wisdom, Chap. viii. v. 7. “ If a Man
“ love *Righteousness* (or a pious Rectitude of
“ Soul) her Labours are Virtues ; for she
“ teacheth Temperance and Prudence, Justice
“ and Fortitude, which are such Things as
“ Men

“ Men can have nothing more profitable in
 “ their Life.”

Prophet *Micah*, Chap. 6, v. 8. “ He hath
 “ shewn thee, O Man, what is good, and
 “ what doeth the Lord require of thee, but to
 “ do justly, and to love Mercy, and to walk
 “ humbly with thy God.”

Christ, *Matt.* xxii. v. 37 to 40. “ Thou shalt
 “ love the Lord thy God with all thy Heart,
 “ with all thy Soul, and with all thy Mind;
 “ this is the first and great Command, and
 “ the second is like unto it, Thou shalt love
 “ thy Neighbour as thyself: On these two
 “ Commandments hang all the Law and the
 “ Prophets.”

Ditto, *Mark*, Chap. xii. v. 30, 31; Ditto,
Luke, Chap. x. v. 27, 28, to the same Effect,
 which see.

Ditto. “ And whatsoever ye would that Men
 “ do unto you, do ye unto them; and swear
 “ not at all.”

Peter, *Acts*, Chap. x. v. 34, 35. “ Of a
 “ Truth I perceive that God is no Respector
 “ of Persons, but in every Nation, he that
 “ feareth him, and worketh Righteousness, is
 “ accepted of him.”

Paul

Paul, Rom. Chap. xii, xiii, xiv. Which the candid Reader is requested to recur to, and read with humble Attention.

James 1st. v. 25, 27. " Pure Religion and
 " undefiled before God, and the Father, is
 " this, to visit the Fatherless and Widows in
 " their Affliction, and to keep himself un-
 " spotted from the World."

John, Chap. xxii. v. 18. " I testify unto
 " every Man that heareth the Words of the
 " Prophecy of this Book, If any Man shall
 " add unto these Things, God shall add unto
 " him the Plagues that are written in this
 " Book."

N. B. In all which is not one Word of the Testimony against paying Tythes, or other legal Assessments, nor is there any Precept of that Nature in all the Holy Scriptures, so is it not any *general Duty*, and most certainly ought not to be required as such, nor of any one who doth not see it his particular Duty; yet, nevertheless, we must not presume to limit the Almighty in our Imaginations, nor to set Bounds to the Operation of his Providence. What if he saw meet to put it into the Hearts of some of his Servants in the last Century, to make a firm stand against the then violent Prevalence of Popish Superstition, and Arbitrary Power,

Power, over the Consciences of Men in that Age, doth it follow from thence, that we of this Age should therefore imitate the Practices to which they were called, not being so called ourselves; and doth it not rather consist with Sincerity and Propriety, that the Cause being removed, the Effect ought to cease, at least with such who do not see it their Duty to bear the same Testimony now.

These are my Sentiments,

Thomas Crowley.

Rom. xiv. v. 23. "For whatsoever is not of Faith, is Sin."

Other Quotations from the Holy Scriptures,
viz.

Isaiab, Chap. 9, v. 16, 17. "The Leaders
" of this People cause them to err, and they
" that are led of them are destroy'd; there-
" fore the Lord shall have no Joy of their
" young Men, neither shall have Mercy on
" the Fatherless and Widows, for every one
" is an Hypocrite, and an Evil-doer, and every
" Mouth speaketh Folly, for all this his Anger
" is not turned away, but his Arm is stretched
" out still."

D

Isaiab,



Isaiab, Chap. 29. v. 13, 14. " They have
 " removed their Hearts far from me, and their
 " Fear towards me is taught by the Precepts
 " of Men ; behold therefore, I will proceed
 " to do a marvellous Work among this People,
 " a marvellous Work and a Wonder ; for the
 " Wisdom of their wise Men shall perish, and
 " the Understanding of their prudent Men
 " shall be hid."

Matt. Chap. x. v. 34. " Think not that I
 " am come to send Peace on Earth ; I am
 " not come to send Peace, but a Sword."

Christ, *Matt.* Chap. 15, v. 3. " Why do
 " ye also transgress the Commandments of
 " God, by your Tradition."

V. 8. " This People draweth nigh unto me
 " with their Mouth, and honoureth me with
 " their Lips, but their Hearts is far from me."

V. 9. " But in vain do they worship me,
 " teaching for Doctrine the Commandments
 " of Men."

N. B. These last Quotations are here in-
 serted by way of Caution, having fervent
 Hope that the Application thereof may not be
 deserved.

Joshua,

(27)

Josbua, Chap. xxiv. v. 14. " Now there-
" fore fear the Lord, and serve him in Since-
" rity and Truth."

V. 15. " Chuse ye this Day whom ye will
" serve, but as for me and my House, we
" will serve the Lord,"

F I N I S.

Gracechurch-street, London, Anno 1771.